

THE ANSWER
To a Late
PAMPHLET
OF THAT
AUTHOR'S,
CALL'D

The CHICHESTER Dean,
AND HIS
COLCHESTER Amazon

By Mrs. ANNE ROBERTS.

*Advocati, qui vestra dies muliebris armis
Verba redargueret.*

Ving.

*If any Man among you seem to be Religious, and bridleth
not his Tongue, but deceiveth his own Heart; this Man's Re-
ligion is vain, James i. 26.*

LONDON:

Printed for N. MIST, in Great-Cat-
Lane. 1718.

THE HISTORY OF THE
 ANTIQUITIES OF THE
 CITY OF LONDON
 IN THE REIGN OF
 CHARLES THE SECOND
 BY
 JOHN STOW
 ESQ.



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 1718.

THE PREFACE.

TO THE
AUTHOR of the *Flying Post*.

S I R,

I Was very agreeably surpriz'd, to see my Letter not only Publish'd, when I began to despair of you in Candour in that Point) but vouchsafed a particular Answer : nor was the Satisfaction I took therein at all abated by the Sneer in your Title-Page, where you are pleas'd to call me the *Colchester Amazon*; for if I must pass for an *Hippolyta*, I have the Vanity to think you are not the *Hercules*, that shall lead me in Triumph.

Had I known you to be a married Man, I should have directed my Letter to your Wife; for not only the Argument; but the Style,

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and foul Language with which your Newspaper abounds, smell much of a Woman: And whatever your Sentiments may be, I believe most People will be of Opinion, that had your Wife or your self been instructed under Dr. *Snape* at *Eaton*, you would have learn'd better Sense and better Manners, than it appears you at present enjoy. That neither of you were bred up in his Parish, I shall not at all question, but very readily take your Word for it; because to the best of my Remembrance, the Doctor's Parish is somewhat remote from *Billingsgate*.

Why you should fancy me to be only an *Amamensis*, I cannot imagine. The Reasons you give, are the *Stile*, *Spelling*, and *Pointing* of my Letter. Do you then think it impossible for a Woman to Spell true, and Point a Sentence right? I hope you will not look on all the Sex with such Contempt: And as to the *Style*, which seems the only valid Reason; it is easily answer'd by a bare Mention of the Names of *Sappho*, *Mrs. Behn*, the Famous Queen *Elizabeth*, and other Females, who have excell'd in the Polite Parts of Learning. My Mother was excellently well skill'd in the *Latin* Tongue, and not wholly ignorant of the *Greek*; and I have the Vanity to think the Education she bestow'd on me, not thrown away; since my Style in the Judgment even of so severe an Adversary as your self, looks

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looks not much unlike that of the Reverend Dr. Bennet.

I now proceed to Answer your *civil Questions*, pag 7. and to the first I reply; that the sole Motive of my engaging in this Dispute, was a Love of Truth, and a just Indignation at that savage Treatment of the Doctor, by your *pretended Correspondent*. So that in Answer to your second Question, I must tell you, that it is not because the Vigour of our *Male-Champions* is exhausted, that I have undertaken to carry on the Controversy: But to let you know, that your senseless Calumnies are so far from having any Influence in the World, that even the *Female Sex* can see through your Sophistry, and detect your Fallacies.

If you expect, as the Third Question seems to imply, that Dr. Sherlock should himself answer you: I beg leave to tell you, that you are foolishly Fond of your own Writings, and blinded with Self-Conceit; else you might rationally infer, that a Divine of his Station in the Church, has better Employment on his Hands, than to throw his Time away in answering every *impertinent News-Writing Scandal-Monger*. It was a great Piece of Condescension in the Doctor, to vouchsafe to answer the first Letter you troubled him with; but if you expect you should meet with the same Regard, every Time that you are pleas'd to be starting trifling Objections and Cavils,
under

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under the *Pretence* of receiving Letters on that Head from your *Correspondents*; I believe you feed your self with vain Hopes, and will deservedly be overlook'd with Contempt.

And now, Sir, in Answer to your last Question, I declare, that I am *no Substitute of the Doctor's*, nor have any farther Knowledge of him, than by his excellent Writings: As also, that I am no Person's *Amanuensis*; that the Hand and Argument are *not more a Woman's*, than the Style, Spelling and Pointing, which you think smell more of the *Ferula*, than the *Distaff*. As to the Contempt, you throw on the Argument, I shall leave every impartial Reader, after the Perusal of this, to judge for himself, whether it have really so much of a Woman in it; or whether on the contrary, it be not more probable, that, *notwithstanding your Pretence*, your Wife has answer'd me *in Earnest*.

I would now willingly pass to the Point in Controversy between us; but since you have been pleas'd to tell the World of a *second railing Letter* of mine, and endeavour'd to fix on me the Imputation of being a Scold; I am oblig'd not to conclude the Preface, till I have vindicated my self from the Calumny.

I believe had you publish'd that *second Letter*, there are few would have found any *Railing* in it; for to tell a Person an unwelcome

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come Truth in modest Terms is far from being so. This Sir, is all I have done: I have applied the Text of Scripture in the Title-Page of my Book, to *that more effectual Method of propagating Scandal, than the Tongue, your Licentious Pen*: I also told you, that *Calumny was your Talent*; that neither the Dead, nor the Living, Bishops, nor Kings, could escape your severest Censure. These, Sir, as unwelcome as they may be, are nevertheless Truths; and tho' it may seem needless to prove them such to any, that has been your Reader for a Month; yet I shall make good the Charge, from the Book now before me, which is, by the by, one of the *modestest* of your Performances.

And here I pass over your Sneer on Dr. *Snape* in the beginning of your Answer; (tho' it might be justly expos'd, as foreign to the Purpose, forced, and ridiculous;) and pass to *pag, 14.* where you insinuate a Comparison between the present worthy *Metropolitan*, and the *Convocation*, and the *High-Priest and Sanhedrin* of the *Jews* in our Saviour's Time; by which you would make the World believe, that they rest in outside Performances, have made void the Law of God by their Ceremonies and Traditions, and persecute such, as refuse absolute Submission to those Traditions. This, as it is the first, so is it a very
flagrant

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flagrant Instance of the Truth of my Charge against you.

The Second is *Pag. 17.* much of the same Nature with the First; only to Calumny, you have there added a perverting the Scripture: For in the Text by you quoted from *St. John*, our *Saviour* evidently speaks of the *Excommunication* of his own *Disciples* by the unbelieving *Jews*. There is not one Word of the *Christian Clergy following their Example*; and I challenge you to prove, that they are so much as hinted at.

Your Accusation of *Dr. Sherlock*, for misquoting the Bishop of *Bangor* comes next, in which *Mr. Sykes* has since been your *Second*; believing therefore that the Doctor himself will answer him, I shall wave the Point, and desire you to wait till then for Satisfaction. Only I am apt to think, that it will at last be prov'd, (as it has once already, in relation to his quoting the Bishop's Words about our *Saviour's Example*) that, what he has left out, does not at all alter the Sense of the Proposition.

The next Calumny is *Pag. 28.* where you affirm, *That the High-Church Clergy, such as Archbishop Laud, Dr. Sibthorp, and Dr. Manwaring, in conjunction with their Brethren the Papists, did quite subvert our Constitution, and so far influence King Charles the First, that he turn'd our limited Monarchy into*

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on *despotic Tyranny*. Here we have that *Blessed Martyr, King Charles*, branded by you with the Name of *Tyrant*; and the excellent *Archbishop Laud* call'd a *Brother to the Papists*, and *Subverter of the Constitution*. But while the admirable Works of the *Royal Martyr*, and the *Learned Conference of the good Archbishop with Fisher the Jesuit*, are in every ones Hands, your Folly will be hiss'd at for venturing itself in such senseless Calumnies. There all may see how far the *King* condescended to the *despotic Tyranny* of his *rebellious Subjects*; how he gave away all, till he left himself defenceless; and would have complied with any Terms, which he could, without wounding his Conscience, grant: There they may behold the *Prelate* with great Judgment and Learning, triumphing over the Church of *Rome*, and establishing the *Protestant Faith* on *Scripture, Reason, and the Fathers*.

The *Witnesses* you have appeal'd to, I am a little surpriz'd at; for if any one read the Characters of the *King and Archbishop*, in my *Lord Clarendon's History*, he will find the very contrary to what you have affirm'd. *Mr. Nelson* is entirely against you; and if no more than his *Preface* be consulted, that will be sufficient to invalidate the Testimony of your last *Witness Rushworth*; whom he plainly demonstrates to be partial and unjust.

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I observe, that you have referred us to no Page in any of these Books, as conscious of the Falseness of your Calumny; but have barely nam'd them, and left us to turn over ten or twelve Folio's, and look for a Needle in a Bottle of Hay.

In the next Page you say, the Dissenters were not guilty of the King's Murder; for the Proof of the contrary, I refer to the *Seourge*, No. I. which being very common, I shall not surfeit the World with needless Repetitions. The Words you quote from the 30th Act of the 12th of Charles I. are so far from being of any Service to you, that they expressly confute you. The Murder is there charg'd on *Fanatick Miscreants*: And I need not tell you, that *Fanatick* is a Synonymous Word for *Dissenter*. As to it's being said, they were as far from being true Protestants, as true Subjects; you may remember, that it has long been the Opinion of wise Men, that the Dissenters, the Pretended only Protestants, are secretly carrying on the Cause of the Church of Rome; and Faithful Comin is not the sole Instance of a Jesuitical Schismatick.

That the Presbyterians restor'd the King and Monarchy is equally false; and the Passage in the King's Speech is very impertinently introduc'd to prove it: For there is not one Word about the Dissenters in it.

I can-

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I cannot but wonder at your Confidence, when you tell us, *Pag. 34.* That a *Church of England Parliament* pull'd down the *Church of England Hierarchy*. Do you think, Sir, that all the World are grown Fools, that you would sobb so senseless a Lie upon us? Is not this the same, as if a Man should affirm, that the *Pope* in the Reign of *Henry VIII.* brought about the *Reformation*, and overturn'd the *Papal Supremacy*? I dare say, the one will as soon be believ'd, and may as easily be prov'd, as the other.

With the same *Air of Truth*, you in the same Page assert, that the *High-Church Party* sacrific'd the *Doctrine* of the *Church* to *Arminianism* and *Popery*, and their so much admir'd *Government* and *Discipline*, to a *Pope* at *Lambeth*, with a *Train of Inquisitors*, call'd a *Court of High Commission*. Here is another Insult on the Ashes of the *Excellent Archbishop Laud*. The Charge of *Popery*, I have already prov'd false; as to that of *Arminianism*, if by it be meant the *Remonstrant Notions* in the *Quinquarticular Controversy*; as the *Archbishop* gloried in maintaining it all his Life; so we glory in it to this Day.

The *Articles of the Church of England*, are very express in Favour of it, particularly that of *Predestination*, which the *Learned Dr. Bennet* has prov'd to be, as to every Proposition, fully contain'd in the *Writings of Arminius*:

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The Holy Scriptures, almost in every Page, confirm this Doctrine; and the Writings of all the Fathers of the four first Centuries abundantly establish it. The contrary Doctrines, are the Stoical Notions of Fate, *peripatetic*, the old Heresy of the Gnosticks revived; and except the Name of the Great Austin, had recommended them to some inconsiderate Persons, they would long ago have been more universally exploded. The Supralapsarian Scheme of Calvin and Twisse, and the Sublapsarian of our Moderns is as monstrous a Doctrine, as contradictory to Scripture and Reason, as the Popish Transubstantiation; and he that has embraced the Former, is well prepar'd to swallow the Latter. I defie you or any Man, to prove the Contra-Remonstrant Doctrines not to be contradictory to the whole Tenour of Scripture, destructive of all Virtue and Piety, derogatory to God's Justice, Truth, Mercy, and Goodness, and Blasphemous in the highest Degree.

When you say, Pag. 36. That the Dissenters in King Charles the First's Reign, were oblig'd to do what they did, in mere Self-Defence, against the High-Church Party, who treated them with Cruelty almost equal to that of the Inquisition; I hope you do not expect to be believ'd, till you specify what that Cruelty was, and by whom it was they were thus inhumanly treated. This, I am assur'd, you

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you will never be able to do; your *Scandal* lies in *Universals*, and you are not able to defend any one *particular Point* of it.

The present *Clergy* fall next under your *Lash*, as *Enemies to the Establishment in Church and State*, ever since the *Revolution*. This is a *State Piece of Slander*, worn quite threadbare, and so often answer'd already, that all I shall say to it, is, that you have the *true Spirit* of the rest of the *Whigs* in you, and tho' an *Objection* be ever so often and so solidly confuted, can continue it with the same *Confidence and Assurance*, as if not a *Word* had been replied to it. This is a *Method* used by many *Dissenters*, and meets with too much *Success* among the *Populace*.

Your last *Attack* is on *Her late Majesty of Blessed Memory*; whom you charge with making a *treacherous and inglorious Peace*, the *Intent* of which, was to *Sacrifice the three Nations*, with all the *Protestant Interest* in the *World*, to *Papery and Tyranny*. This *impudent Forgery* there are few now alive, but can from their own *Memory and Knowledge* confute; and that is a sufficient *Excuse* for me to forbear enlarging on this *Head*. For I have not so much of *Tommy Burnet* in me, as to write merely to *acquaint the World*, with what they know already better than my self.

I am tired with raking in this *Heap of Scandal*; but as you cannot deny, that you have

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have forced me to it, that will I hope (at least with you) be a sufficient Apology for me. And now having fully prov'd my Charge against you, I beg leave to repeat part of my second Letter, and once more tell you; that be the Cause you are engaged in, ever so just, it is but a Scurvy Trick to get a Habit of Lying for the Truth. Whether you think Party-Zeal will justify you in such scandalous Proceedings, I shall not take on me to Judge; but leave you to God and your own Conscience.

And now, Sir, I have done with the Preface, and shall proceed to the Answer, which you say, you are pleas'd to make to my Letter, because Solomon advises us to answer some People, lest they be wise in their own Conceit; that is, to answer a Fool according to his Folly. Thus do you very civilly call me, or rather the Colchester Doctor, whose Ammanensis you take me to be, a Fool: Pardon me, if I return not the Compliment; because Solomon in the preceding Verse advises us, not to answer a Fool according to his Folly, lest we also be like unto him. I shall therefore in the following Tract address my self to the candid and impartial Reader, and conclude my Preface to you, with subscribing my self,

Your humble Servant,

The Colchester Amazon,

ANNE ROBERTS.

THE

THE
FLYING-POST
POSTED, &c.

AFTER a *dull Piece of Insipid Railery*, which I have in the *Preface* consider'd, the *Author of the Flying-Post* begins his Argument, with an Accusation of me for not having read my Lord of Bangor with sufficient Attention; by which means he thinks I have mistaken the State of the Question. The *Religion* in Debate, it seems, is not now any other, than the *Christian Religion alone*, as revealed in the *New Testament*: Though it was thought by the Generality, that the Dispute had been about *Religion in general*. If I have indeed mistaken my Lord of Bangor's Meaning, I am not the only Person by many Hundreds, that have been obnoxious to this Mistake. Neither shall I have much Cause to blush, if affected Obscurity, and

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and a studied Darkneſs have been too thick for a Female Eye to pierce through.

However, I ſhall ſometimes have been forced to do in this Controverſy already, meet him through this other Meaning; and prove, that by this Change of the Point in Diſpute, he has been ſo far from gaining any thing, that he has only brought himſelf to a *Ne plus ultra*, where it is impoſſible for him to avoid owning his Meaning, and as impoſſible to defend it. This will be ſufficiently perform'd, by proving, that even in the *Chriſtian Religion*; as reveal'd in the *New-Teſtament*, the Hopes and Fears of another World, are not the only Motives, that render our Actions Religious.

But before I enter on the Proof of this, I think it proper to vindicate my Inſtances of the *Jews*, *Ninevites* and *Sadducees*, from the ſtrange Miſrepreſentations of the Author of the *Flying-Post*.

He in a prepoſterous manner chuſes to begin with the End of my Letter, and take my laſt Inſtance firſt; and becauſe he ſhall not accuſe me of beginning with the End of his Answer, I ſhall for once comply with him ſo far, as to follow that Order.

In his ninth Page he ſays, that the *Ninevites* believed and repented upon what God had revealed to them by the Mouth of *Jonas*; and that the natural Inference from this is, that

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that *Christians* must also believe as much as they are taught. Now if it be once made evident, (as I shall fully prove it is in the Sequel of this Discourse,) that *Christians* have the Motives of Joy and Misery in this World, as well as in the next, propos'd to excite them to Obedience; this Argument will prove, that *Christians*, who say, the Hopes and Fears of another World are the sole Principle, from whence *Religious* Actions flow, do not believe as much as they are taught, and consequently are not so truly *Religious* as the *Ninevites*.

But, says the Pamphleteer, Pag. 10. It does not appear from the Text, that the *Ninevites* were not afraid of losing their Souls, as well as their Bodies and Houses. But, pray, does it appear that they were? If not, let the Silence of the Scripture in that particular, be a sufficient Proof, that it is a meer *Chimera* of his own Brain. In such Points, *Idem est non esse & non apparere*. Where there is no Text to prove a Notion, that *Negative Argument* is a full Confutation of it; though no *positive* Words of Scripture can be produc'd, that expressly deny it. There is no Text of Scripture, which says in express Words, that there is no *Purgatory*; yet all *Protestants* think that ridiculous Notion abundantly refuted by the Silence of Scripture on that Head, and the Insufficiency of those Texts alleg'd by the *Papists* to prove it.

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Besides;

4 *The FLYING-POST, Posted.*

Besides, all this Scribler aims at, is, to shew a bare Possibility of the *Ninevites* believing a Future State. I shall therefore put him in Mind of an old *Metaphysical Maxim*; *A Posse ad Esse non valet Argumentum*: That is, in plain English, an Argument drawn from the Possibility of a Thing's Existence to its actual Existence, is inconclusive. What is more ridiculous, than to argue thus? It is possible that *London* may be burnt down to-morrow? Therefore it will be actually burnt down. It is possible, that the *Thames* may overflow, and drown the City; therefore it does so. What can be more absurd and nauseous than this? Yet of this Kind are the trifling Cavils of this paultry Scribler.

But at last he has found an Argument, which he triumphs in, and which, he thinks, proves, that they actually believed a Future State: And that is, that *Nineveh* was founded by *Noah's* immediate Posterity; who being a Preacher of Righteousness, we have Reason to believe, taught his Posterity the same Faith he entertain'd himself. Ah! Unbappy Sophister! Was there no Argument but this; which if it prove any thing, will equally prove, that no Man ever disbelieved a Future State? Are not all Mankind equally descended from *Noah*? If their being his Posterity proves, that they retain the same Faith, which he entertain'd; how comes it, that there are so many hundred

Heresies

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Heresies in the World; so many *Sects* and *Parties*, divided from, and contradictory to each other? Were not the *Sadducees* descended from *Noah*? Are not all the *Infidels*, that ever lived since the *Flood*, his *Posterity*? Wherein then lies the Force of this Argument? But perhaps, as a certain *Free-Thinker* has found out *Men* before the *Flood* not descended from *Adam*, so you may have made a Discovery of *Men* after the *Flood* not descended from *Noah*.

To do you Justice, Sir, I must own, that the Stress of your Argument lies in their being *Noah's immediate Posterity*; by which you insinuate, that the *Tradition* of his *Faith*, could not be so soon wholly obliterated. To this I reply, that it still remains to be proved, that that *Tradition* in succeeding Generations was preserved uncorrupted, even till the Time of *Jonas*. The contrary may with great Reason be inferr'd from the Fate of that *Tradition*, even in the *Posterity* of *Shem*, the Father of *Asshur*, Founder of *Nineveh*; whom for his eminent Vertue and Piety, some *mistaken Commentators* will needs have to be *Melchisedech*, King of *Salem*. Now we find in the ninth Generation from him, his *Posterity* had so far deviated from the *Faith*, that they not only disbelieved a Future State; but were ignorant of the *True God*, and followed *Idols*: Insomuch that when *God* reveal'd himself to

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Abraham, he call'd him out from his *Idolatrous Country and Kindred*, and separated him from the Danger of being infected by their Contagion. Was not *Nimrod* the great Grandson of *Noah*, the Head of that *Rebellious Crew*, who in Defiance of the *Almighty*, projected the building a *Tower* whose Top might reach to Heaven; thereby thinking to secure themselves from the Danger of another Flood in this World, which if they could effect, they stood in no Awe of any *Flames* in the next? Where now was this *uncorrupted Tradition*? What, quite lost and eras'd in the third Generation from *Noah*? How can it then be thought probable, that it should descend pure and entire to so distant an Age, as that in which the *Prophet Jonas* liv'd? Even after the giving of the *Law*, we find the *Scriptures* of the *Old Testament*, tho' in the Hands of the *Sadducees* did not secure them from the Disbelief of a Future State: And where a *written Rule of Faith* has fail'd, how much more insufficient will a *Traditional one* be.

This may serve also for an Answer to your Argument, *Pag. 16*, where you conclude from *Job's* Belief of a Future State, that it cannot be prov'd the *Ninevites* disbelieved it. For tho' it were ever so evident, that the Doctrine of a Future State was preserved pure and entire in the Days of *Job*, who lived, as
all

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all agree, before the giving of the Law; that is no Proof, that it descended in the same Purity to the Co-Temporaries of Jonas, who lived so long after the Law.

I might have objected, that divers of the best Commentators, particularly Grotius and Patrick, are of Opinion, that the Words of Job, Ch. xix. 25, &c. refer only to that full Assurance he enjoyed of a Deliverance from his present Affliction, and the loathsome Disease, which he then labour'd under. But I am not willing to enter into a needless Dispute: And since the Church of England in her Burial Office has applied this Text to a Future State, I humbly submit my private Judgment to her wise Determination, and to the excellent Reasons of the admirable Bishop Pearson.

If the Experience of modern Travellers assures us, that the most barbarous Nations in Asia now believe another World, that is nothing to the Purpose; for that proceeds from the Promulgation of Christianity; some Remains of which, the Learned Dr. Jenkin, in his admirable Treatise of the Excellence and Reasonableness of the Christian Religion, has largely proved to be still preserved in a Multitude of Nations, where the Substance is clouded and lost in Superstition and Infidelity.

I come now to his Answer to my Argument from the Sadducees, in which tho' he has been

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been very large, I shall be somewhat brief, because all he has said is little to the Purpose. The Question put to him, on this Head, in my Letter, was; *Whether they, who believ'd not a Future State, as the Sadducees did not, upon Supposition of the Truth of the Bishop of Bangor's Notion, have any Obligation to Acts of Religion?* This he complains, P. 26. is so *ambiguously worded*, that he cannot easily fathom my Meaning. I protest, *I cannot fathom his*; when in order to prove them so, he would interpret them, whether they could *think themselves oblig'd to Acts of Religion?* Is there one Syllable in my Question about *their Thoughts?* Is it not ask'd in express Words, whether they *have* any Obligation to *Acts of Religion*; not whether *they think they have or not?* Where then is there any *Ambiguity*, but of his own Inventing? The Truth is, he finds himself press'd with the Strength of the Argument, and to evade a Reply, pretends it *Ambiguous*: Yet in the same Paragraph he *unluckily* stumbles on the true Meaning of the Question; but not being able to answer it, he proves at large a Thing foreign to the Purpose, viz. *That the Sadducees were a wicked Generation of Vipers, and denied the Resurrection.* The contrary to this, Nobody ever maintain'd; I shall therefore pass over his *impertinent Digressions* on that Head.

The

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The Question is not what the *Sadducees* were; but what they were obliged to be: Not what *Acts of Religion* they did perform; but whether it does not follow from the *Bishop of Bangor's Notion*, that they have no Obligation to perform any? And whether his Notion be not therefore Erroneous?

That from the *Bishop's Notion*, it necessarily follows, that they were oblig'd to no *Acts of Religion*, I thus prove: No Man is oblig'd by God, to do that, which is impossible: Now if, as the *Bishop* says, the Belief of another World is the *only Principle*, that can render an Action *Religious*; then to them who believe not a World to come, the doing a *religious Act* is impossible; because they want that Principle from whence *alone, Religious Actions flow*; and consequently can no more perform them, than a Bird can fly without those Wings, which *Alone* enable it to soar from the Earth: Therefore to these *impossible Acts of Religion*, they who disbelieve a Future State, are not oblig'd. I have here set down the Result of the *Bishop's Notion*: That of *Dr. Sherlock* on the contrary, (which makes the *Fear of God*, whether it have Regard to this or the other World; Love and Gratitude for our Being and Preservation, and all his Temporal Mercies; Principles, from which *Religious Actions may flow*;) lays on the *Sad-*
ducees

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duce indispensable Obligations to *Acts of Religion*: whereas they, according to *my Lord of Bangor's Doctrine*, can be accountable for nothing, but their bare Disbelief of a *Resurrection*; not for those *Religious Acts*; which to Men so persuaded, *himself* affirms to be impossible: And I suppose, *he* is not ignorant of that universally received Maxim of the *Casuists*, *Impossibile nulla est Obligatio*.

In the twelfth Page, something of an Argument is offer'd at, which I would consider, if the Texts quoted mention'd any thing of the *Sadducees*: But I can find nothing in the whole first Epistle to the *Corinthians*, that relates to them. If it be objected, that tho' the *Persons* disputed against in the 15th Chapter of that Epistle, are not the *Sadducees*; yet the Error there treated of, is the same with that they maintain'd and therefore, that the Argument is still conclusive: I answer, that Mr. or Mrs. R—d—th, (for whether I am disputing with the Gentleman, or his Wife, the Weakness of the Argument gives me Cause enough to doubt,) quotes these Texts; to prove, that the *Sadducees* could not think themselves oblig'd to *Acts of Religion*; whereas, if he would confute me, he should quote something, which proves them actually under no Obligation to *Acts of Religion*. I do not think my self oblig'd, when he flies from the Point
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The FLYING-POST Posted. 11

in Dispute, to follow him to other Topicks, nothing at all to the Purpose.

From the Belief of another World being by *St. Paul* accounted the *chief* Hope of a *Christian*, he would infer, that *Dr. Sherlock* contradicts *St. Paul*; and then asks, whom I will believe. Truly, Sir, *St. Paul*; if he indeed contradicts the *Doctor*. But I desire you to remember, that the *Doctor* does not exclude the Belief of another World from *Religion*, nor deny it to be the *chief* Hope of *Christians*; but affirms it not to be the *Sole* Principle, from whence *Religious Actions* flow: And that *St. Paul* himself affirms the same, I shall in its proper Place demonstrate. In the mean Time, I shall end this Point, with informing you, that tho' the *Faith* of *Christians* in a Future State be, if there be no such State, as to that Point, vain; it does not from thence follow, that there are no Promises in the *Gospel*, but what relate to a Future State; which was the Thing you ought to have proved.

In his Collection from *Josephus*, *Drusius* and *Scaliger*, my Adversary contradicts himself, and gives up the Cause, by owning, that the *Sadducees* observed the *Law*, (that is, did such *Religious Acts* as the *Law* enjoyns) to enjoy the *Temporal Blessings* it promis'd, and to escape the *Punishments* denounced to its

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Transgressors. Here we have *Religious Actions* flowing from the Hopes and Fears of *this World*, and *himself* confuted by *himself*.

Another Instance of Self-Contradiction in him, is *Pag. 10.* where he, in answer to my Question about the *Sadducees* (*I suppose ignorantly*) owns, that their not believing another World, could not dispense with their Obligations to *Acts of Religion*. Here he confesses what Dr. *Sherlock* and I have asserted, and leaves my *Lord of Bangor* in the Lurch. And yet, poor forgetful Man, he after writes three Pages to prove the contrary. There is an old Proverb about the Necessity of some Persons having a good Memory, which I wish he had given me no Reason for the Application of to himself.

Having said a great deal to prove the *Sadducees* did not think themselves oblig'd to *Acts of Religion*, my doughty Antagonist thus concludes: "This is enough to let you see, that the *Sadducees* could not by their Principles be oblig'd to any *Act of Religion*." This Conclusion is somewhat strange from such Premises, and in Syllogism stands thus:

They who think themselves oblig'd to no *Acts of Religion*, are oblig'd to none.

The *Sadducees* thought themselves oblig'd to no *Acts of Religion*.

Ergo. The *Sadducees* are oblig'd to none.

Whe-

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Whether the *Major* of this Syllogism be not the Tenet of *Deists and Atheists*, let every one judge for himself. I shall quit this Head with observing, that it is plain from the Beginning and End of his Argument on this Topick, that he knew the true State of the Question; and as plain, that he constantly avoided speaking to it, because he indeed had nothing to say to the Purpose.

It is now plain, that what he has already said, and I have already confuted, can be no Answer to my Quotation from the *Proverbs*: And that this *Don Quixote* amuses himself with *fancied Conquests*.

The Text from *Solomon* remains then still in full Force; and his striving to evince, that the *Jews* in his Reign were not ignorant of a Future State, is wholly impertinent, because I did not affirm that they were, but that they might do *Acts of Religion* out of the Hopes and Fears of *this*, as well as of the *other* World. He would fain puzzle the Controversy, and have it thought, that we exclude the Belief of another World from *Religion*: Whereas in Truth, we exclude not another World, but oppose his excluding the Promises of *This*. We take the Promises and Threatnings of both *This and the other* World into *Religion*; he excludes those, that relate to *this World*; and embraces only those, that re-

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late to the other; and therefore his Religion from which one half of God's Threatnings and Promises is excluded, is truly and properly the half-fac'd Religion.

Having done with the Bishop's Knight-Errant I shall now come to himself, and state the Question in his own Words. In his Answer to the Committee, Pag. 151. his Lordship says:

"We are led by Christ to the firm Assurance of
"another World: The Belief of which, is
"what Alone renders our best Actions Religi-
"on, as it is the Principle within us, from
"whence they flow; and from whence, when
"they do not flow, they cease to be Religion."

Here it is affirm'd, that the Belief of another World is what Alone renders our best Actions Religion; which necessarily implies, that the Hopes and Fears of this World are no where propounded by our Saviour, as Motives to Obedience; For if they are, then Actions flowing from the Belief of God's Promises in this World, flow from a Religious Principle. And that we are led by Christ to the Belief of such Promises, is plain from his own Words, Matt. vi. 33. Seek ye first the Kingdom of God and his Righteousness, and all these things shall be added unto you. In those Words a Future State is indeed the first and chief Motive, but not as his Lordship affirms, the Sole Motive to Righteousness. Temporal Blessings are

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are expressly promis'd ; and because some Persons triumph in the many Warnings our Saviour gives his Disciples of the *Persecutions*, they must undergo ; and think that a strong Proof of a Future State being the *Sole Motive to Religious Actions* under the *Christian Dispensation* : I desire it may be consider'd, that Christ, even in the same Sentence, in which he mentions the *Case of Persecution*, promises his Disciples an *Affluence of Temporal Blessings*. This appears from *Mark x. 29, 30.* And Jesus answered and said, *Verily I say unto you, There is no Man, that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Sake, and the Gospels ; But he shall receive an Hundred-fold now in this Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions ; and in the World to come Eternal Life.* Here our Saviour again joyns the Promises of this Life, with those of the next, even when the *Case of Persecution* was in his Eye : And what can be a more evident Proof, that the Belief of the Promises of another World is not the *Sole Principle*, from whence *Religious Actions* in the *Christian Dispensation* flow ; than that the *Institutor* of that *Religion* has joyned the Promises of the Blessings of *this World* to the Promises of those in the next, as Motives to our Obedience.

I am

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I am sensible it may be look'd on as a Breach of good Manners, and a Piece of the highest Arrogance, for a *Woman* to contend with a *Bishop*: I shall therefore chuse to transfer the Controversy from my self to another *Bishop*, who, when alive, with Christian Zeal oppos'd his *Lordship's* Notions of Civil Government; and being dead yet speaketh against this his new Definition of Religion. The Person I mean is, the worthy *Bishop* Blackall of Blessed Memory, from whose sixty sixth Discourse on the Sermon in the Mount, I shall quote what is to any rational Man a sufficient Confutation of the *Bishop* of Bangor.

To prove that Temporal Rewards are promised in the Scripture, as Motives to Acts of Religion; that Pious Prelate quotes the Psalmist's Words: The Eye of the Lord is on them that fear him, upon them that hope in his Mercy; To deliver their Soul from Death, and to keep them alive in Famine, Psal. xxxiii. 18, 19. And again, Psal. xxxiv. 10. The young Lions do lack and suffer Hunger; but they that seek the Lord shall not want any good thing. And again, Psal. xxxvii. 18, 19. The Lord knoweth the Days of the Upright, and their Inheritance shall be for ever. They shall not be ashamed in the evil Time, and in the Days of Famine they shall be satisfy'd,

“ These

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“ These, says that good Bishop, some may
“ say are *Old Testament Promises*, and so do
“ not belong to us : But let it be consider’d,
“ that God has been pleas’d also in the *New-*
“ *Testament* to renew them, and to give us
“ fresh Assurances of his Fatherly Care, in
“ protecting and providing for good Men,
“ even in this Life.

“ St. Paul, continues he, who writing only
“ to *Christians*, cannot be suppos’d to have en-
“ couraged them to their Duty by such Pro-
“ mises, as do not belong to them, yet says
“ expressly, 1 Tim. iv. 8. that *Godliness is pro-*
“ *fitable unto all Things, having the Promise*
“ of this Life, that now is, as well as of that
“ which is to come.

“ His Lordship goes on to prove, that the
“ *Temporal Promises* of the *Old Testament* are
“ not yet out-dated, but do belong to *Chri-*
“ *stians* as well as they did to *Jews*. This,
“ he saith, we are clearly taught by the *Au-*
“ *thor of the Epistle to the Hebrews*, Ch. xiii. 5.
“ where he declares, that the Promise made
“ to *Joshua*, *I will never leave thee nor for-*
“ *sake thee*; (altho’ at the first making, it
“ seem’d to be particular and personal, made
“ to *Joshua* alone) is yet to be understood,
“ as an *Evangelical Promise*, made to every
“ good *Christian*. And that not this Promise
“ only, but likewise all such *Temporal Pro-*
“ *misses*

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*“mises in the Old Testament do belong to us
 “Christians, no less than they did to the pious
 “Israelites; the same Apostle plainly enough
 “intimates in the next Words; ver. 6. by
 “his citing another Text from thence, which
 “he says we also may apply to our selves: So
 “that we may boldly say; the Lord is my
 “Helper, I will not fear what Man can do
 “unto me.”*

Thus far that excellent *Prelate*; to whose
 Argument from *St. Paul*, I beg leave to sub-
 join one of the same Nature from *St. Peter*;
 who speaking of a Blessing, to inherit which
Christians are call'd by God, expresses the Na-
 ture of that Blessing in the Words of the *Psal-*
mist, Psal. xxxiv. 12, 13, 14. He that will
love Life, and see good Days; let him refrain
his Tongue from Evil, and his Lips, that they
speak no Guile; let him eschew Evil, and do
good, &c. 1 Pet. iii. 10, 11.

From all this I thus argue;

That Actior, which flows from a firm Trust,
and steadfast Belief in the Promises of God,
flows from a truly Religious Principle.

The Actions we are moved to by God's Tem-
poral Promises, do (as well as those we are
mov'd to by His Eternal) flow from a firm Trust
in God and stedfast Belief of His Promises.

Ergo. *The Actions we are moved to by God's*
Temporal Promises, do (as well as those we
are

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are moved to by his Eternal) flow from a truly Religious Principle.

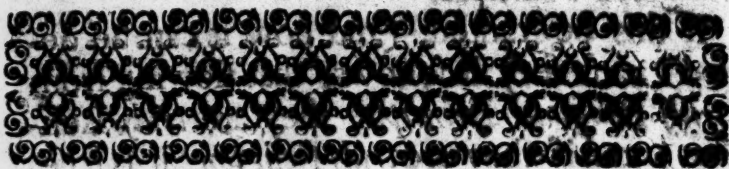
If this be granted, (and how it can be denied I can't see) it follows, that flowing from a *truly Religious Principle*, they are *truly Religion*; and if they are *truly Religion*, it is false, that the Belief of another World is what *Alone* renders our best Actions *Religion*; and that when they flow not from thence; they *cease to be Religion*; For when *each terminates in God*, *each constitutes an Action Religious*.

Thus have I shewn, that the *Bishop of Bangor's Definition*, is; as Dr. *Sherlock* styles it, a *new Definition of Religion*.

I shall close all, with observing, that if the *Bishop* was really the *Doctor's Tutor*, as the *Author of the Flying-Post* suggests; I cannot but congratulate the *Doctor* in being so like *St. Cyprian*, in relation to *Tertullian*; that is, in having copied all the *Bishop's Excellencies*; and with great Judgment avoided his *Errors*.

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APPENDIX.

THE *Author of the Flying-Post*, having impotently attack'd *Dr. Sherlock's Reasons for continuing the Test-Act*; I shall vindicate the *Doctor* from his insolent Malice, and add a Word or two on that Subject. The Principle, on which the *Doctor* justifies that Act, is *Self-Defence*; and sure no Adherent of the *Bishop of Bangor*, that great Patron of *Self-Defence* to the *State*, will deny the same Privilege to the *Church*. It is true the *Dissenters* are by some represented, as harmless People, content with their *Toleration*; but the Reverend Mr. *Lewis*, in his Letter to Sir *John Smith*, has evinc'd the contrary, and proved, that they aim at nothing less, than a total *Subversion* to the *Church of England*. The Stab, they have
so

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so often repeated with their *Pens*, they would, if Power were in their Hands, as often repeat with the *Sword*. Their Writings are a clear Evidence, and bear Witness against them, that they are the Children of those, who martyr'd the King, and pull'd down the Episcopal Hierarchy: And they are ready at the first Opportunity, to fill up the Measure of their Father's Iniquities. Thus it ever was and ever will be with them: And to show that I am not singular in this Opinion, I shall quote a few Sentences from *Parker's Ecclesiastical Polity*, wrote in the Reign of King Charles the Second, which unanswerably prove it true. They are all collected out of his Fifth Chapter:

“ No Party can ever be quiet or content, as long as it is under any other,
 “ but will ever be heaving and struggling
 “ to dismount that Power, that keeps it
 “ down: And therefore we find, that all
 “ Dissenters from the establish'd Frame of
 “ Things are always assaulting it with open
 “ Violence, or undermining it by secret
 “ Practices. ——— Oppress'd they are as
 “ long as they are the weaker Party. ———
 “ It is an eternal Truth with them; that for
 “ the Godly Party not to be uppermost, is and
 “ ever will be Persecution. ——— All Sects

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“ ever were and ever will be fierce and un-
 “ ruly to enlarge their own Interests. ———
 “ Every *Faction* apprehending it its Due to
 “ be Supreme, it will be Crime enough in
 “ any one Party to be superior to another.
 “ So that if all *our Dissenting Sectaries* were
 “ allow’d their entire Liberty, nothing can
 “ be expected, (especially from People of
 “ their Complexion) but that they should
 “ all Plot together against the *present Esta-*
 “ *blishment of the Church.* ——— Apprehen-
 “ ding the *Way of Worship now establish’d by*
 “ *Law*, Defective and Superstitious, they
 “ cannot but be bound in Conscience to
 “ endeavour its utter Ruin and Subversion. —
 “ We never find this *Way of Toleration* put
 “ in Practice under any Government, but
 “ where *other Exigencies of State* required
 “ and kept up a *Standing Army.* ——— So
 “ that unless we are willing to put our selves
 “ to the Expence and Hazard of keeping up
 “ *Standing Forces, Indulgence to Dissenting*
 “ *Zealots* does but expose *the State* to the
 “ perpetual Squabbles and Wars of *Reli-*
 “ *gion.* ——— Though the *State* think itself
 “ unconcerned to restrain Mens Persuasi-
 “ ons and Opinions; yet methinks they
 “ should be a little concerned to pre-
 “ vent the Tumults and Disturbances, that
 “ naturally arise from their Propagation. —
 “ For

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“ For the Common-wealth will be eternally
 “ torn with intestine Quarrels and Commotions till it grow so wise again, as to suppress *all Parties but one* ; that is, till it return to that Wisdom and Prudence, from whence it departed by *Toleration*.

I hope no one will *misapply* any of these Sentences to a Meaning, never intended by the *Author* in Writing or *me* in quoting them: If any stretch them to such a Purpose, let him answer for it; I am not concern'd. I shall conclude the whole with *one Quotation* more out of his *sixth Chapter*, for the Application of which, I believe, few will be at a Loss.

“ All the *pious Villannies*, that have ever
 “ disturb'd the *Christian World* ; have shelter'd
 “ themselves in this grand Maxim; *That Jesus*
 “ *Christ is the only Lawmaker to his Church*;
 “ *and whoever takes upon him to prescribe any*
 “ *Thing in Religion; invades his Kingly Office.*” The *Gnosticks* of old so abus'd this Pretence, to justify any Seditious and Licitious Practices, that they made *heathen Princes* look on *Christianity* as an Enemy to Government: And the *Fanatics* of late, have so vex'd and embroil'd *Christendom* with the same Principle, that *Christian Princes* themselves begin to be of the same Persuasion. It is become the only Patron and Pretext of Sedition; and
when

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when any Subjects have a Mind to set themselves free from the Laws of their Prince, they can never want this Pretence to warrant their Disobedience; seeing there is no Nation in the World, that has not divers Laws, that are not recorded by the four Evangelists. And therefore, if all human Institutions intrench upon our Saviour's Kingly Prerogative, they are, and ever must be provided with Matters of Quarrel to disturb Government and justify Rebellion.



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